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of each of the three gospels separately, beginning with Mark. Respecting this gospel the writer says in closing: "On the whole it seems to me that such an examination of the Marcan peculiarities as has now been attempted supplies results which are largely in favor of the view that the Petrine source used by the two later synoptists was not an *Ur-Marcus*, but St. Mark's gospel almost as we have it now. Almost, but not quite." The section on Matthew in this part treats of the quotations, the shortening of narratives, signs of compilation, traces of numerical arrangement, transference and repetition of formulas, and is perhaps the most significant and valuable portion of the whole book. Whether the facts point, as the author suggests, to oral processes of preservation and transmission, or rather to freedom of editorial handling of sources, is a question to be considered. The section on Luke deals with the resemblances and differences between Luke and Acts, especially between Luke and the we-sections of Acts, and shows that the argument from vocabulary is decidedly in favor of identity of authorship for the gospel and the Acts, most especially for the gospel and the we-sections. Appendix B contains a most careful and instructive study of the "Alterations and Small Additions in Which Matthew and Luke Agree against Mark." The book as a whole is a most painstaking and valuable piece of work—valuable, however, not as an introduction to the synoptic problem, but as a collection of material and studies for one who has already worked his way well into the heart of the problem.

ERNEST D. BURTON.

THE UNIVERSITY OF CHICAGO.

DES APOSTELS PAULUS UEBERLIEFERUNG VON DER EINSETZUNG
DES HEILIGEN ABENDMAHLES (1 Kor. 11:23 f.). Nach
ihrem litterarischen und biblisch-theologischen Verhältnis
zu den synoptischen Berichten. Von AD. LICHTENSTEIN.
Berlin: Verlag von Martin Warneck, 1899. Pp. iii + 68.
M. 1.50.

THIS is one of the numerous and fast multiplying brochures stimulated into existence by the researches of Jülicher and Spitta on the origin of the Lord's Supper. The author takes the ground that as a religious institution the Lord's Supper must be interpreted through the religious consciousness. Purely scientific analysis can never succeed in fathoming the full depth of its meaning. Only the heart enlightened by the spirit of the Son of God can do that. Nevertheless every spiritual

interpretation must be grounded in a true view of the historical facts of its origin; and therefore the literary and biblico-theological method must serve as a starting-point of every fresh investigation of the institution. But the application of the biblico-theological method to the subject yields the following results: We possess four accounts of the institution of the Lord's Supper. These fall into two groups—Matthew and Mark constituting one, and Paul (1 Cor. 11:23) and Luke the other. These represent two slightly divergent traditions. But the traditions agree in their main content. The fact that in the Matthew and Mark account there is no injunction to repeat the Supper is of minor consequence. Such an injunction is conveyed by the nature of the case and the words of institution. From the biblico-theological point of view, both the accounts connect the eucharist with the Jewish passover. Yet they both represent Jesus as radically changing the nature of the passover festival; and both give it a particular significance for the Christian church until the second coming of the Lord. What this significance is may be gathered from the association of the observance with the death of Christ. By participation in the life and sacrificial death of Jesus, Christians are to strengthen their spiritual life and refresh their assurance of the redemptive work. Upon the whole this essay is a highly commendable effort to reinterpret the subject of the eucharist in the light of the recent spirited discussion. It is conceived and carried out from the conservative point of view, and though not meeting the contentions of Spitta and Jülicher point by point, it results in the reassertion substantially of the old view of the eucharist.

A. C. ZENOS.

THE MCCORMICK THEOLOGICAL SEMINARY,
Chicago, Ill.

THE DOCTRINE OF ST. JOHN. By WALTER LOWRIE, M.A., Mission Priest in the City Mission, Philadelphia. London and New York: Longmans, Green & Co., 1899. Pp. xx + 216 \$1.50.

IN attempting to exhibit the theology of John, two problems must be decided at the very outset: first, what are its sources, and, secondly, what use will be made of the speeches of Jesus as reported in the fourth gospel? Mr. Lowrie decides the first by adopting what at present is the only safe position: "The authorship of the Apocalypse is so widely disputed . . . that it would seriously impair the value of